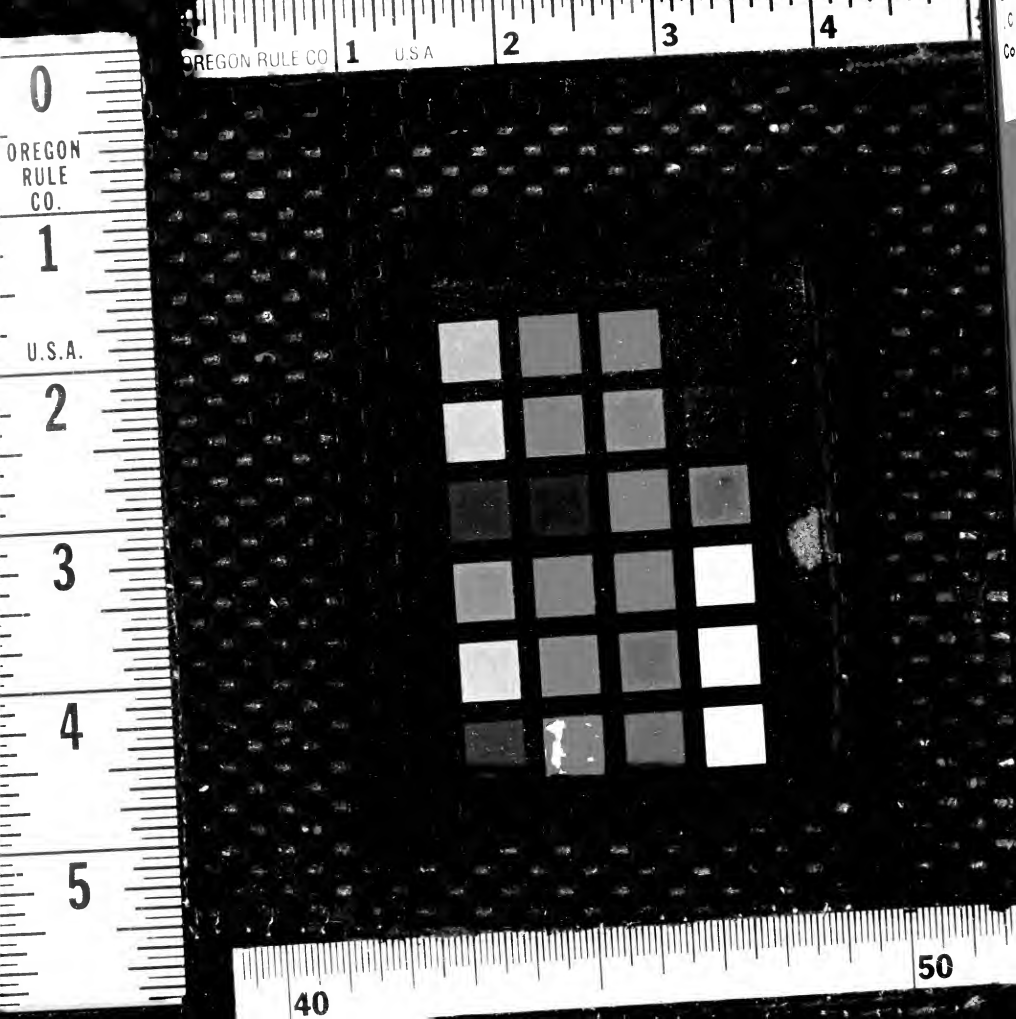


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The Book of Revelation.




BY

WILLIAM G. CARR.

OF

ROCHESTER NEW YORK U.S.A.



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THE REVELATION

M.D. 139a 39
HAS been practically sealed to the Church, and few have dared to attempt to fathom its mysteries; yet "all Scripture is profitable," and the Holy Spirit is promised to "teach us all things," and "show us things to come."

In this pamphlet we have the gleanings of a business man, gathered together from many sources, and given out to Bible students with the hope that increased interest may be created in its study.

Application to times, places, or individuals, has been avoided, and principles preferred.

The things that have been helpful to him may be so to others who have not the time for study. To such this little book is dedicated, invoking His blessing upon all who "read and hear and keep the sayings of this book."

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THE BOOK OF REVELATION.

THIS is a revelation of Jesus Christ to His servants of things that must shortly come to pass.

It is a book of judgments ; the secrets of God's grace are unfolded in other portions of the New Testament.

Our Lord is seen here acting as judge, and we have brought before us the Church, Israel, and the nations. Judgment begins with the house of God, and then follows to all classes.

The ground of judgment is the cross, and the standard of judgment is the Word of God.

A special blessing is assured to those who "read, hear, and keep the sayings of this book." Rev. i. 3.

A special warning against taking away from the words of the prophecy of this book in chap. xxii. 19.

It was written by a man "*in the Spirit*," and can only be understood by those who are taught *of the Spirit*.

Here the Lamb of God opens heaven, and they who share in the life of the Lamb may enter with Him.

The divisions of the book are clearly made in chap. i. 19, and relate to things past, present, and future. The "things which thou hast seen," referring to the past, and which occupy chap. i. ; "the things which are," relating to the present, see chapters ii. and iii. ; and "the things which shall be hereafter," pointing to the future, and comprise all the chapters from the 4th to the 22nd.

Our Lord first appears as judge in the midst of the churches represented by the seven candlesticks.

Like unto the Son of Man, clothed with that which represents intrinsic righteousness, with a purity that cannot look upon evil, trying all by the fire of His holiness, testing all and rewarding all according to the Word of God.

One look at Him withers everything fleshly, and exposes the insufficiency of human righteousness.

Self dies at His feet, but His touch and His Word give life and peace.

It is not now a question of what we are, but of what He is. I have been in the grave for you. Hell and death can never claim or touch you ; I have the keys of both.

CHAPTERS II. AND III.

Are occupied with the letters to the seven churches of Asia. Seven is the number of perfection, and whether we look at these churches in their past history, present condition, or future development, we believe we have a comprehensive view of the many phases of success and failure that characterise the history of the Church, and which are now to be judged.

To each there is an exhortation and promise that may be studied with profit, varying with their need, and as the declension goes deeper therewards to overcomers rise higher.

Judgment now is according to works, not profession, our Lord approving all He can, condemning what He must.

The first three are exhorted to get back to the pattern, the last four are warned that the Lord is coming.

EPHESUS

Is commended for her labour, patience, and exposure of hypocrisy. She is fruitful in good works, but lacking in love, with plenty of machinery, yet her fire is going out. Love only can satisfy love, and must be the mainspring of service. He wants us, not our service ; our hearts rather than our works. When He has our hearts service will follow in its place.

5.—Call to repentance, restoration is always easy when sin has been judged.

They did not return, and the candlestick was removed. We delight in the wondrous Epistle to the Ephesians that is left to us; but we search in vain for the Church at Ephesus—she is no more.

7.—The promise is to individual overcomers, not what man lost in the garden of Eden, something better than that, the Paradise of God.

SMYRNA.

Our Lord speaks to this church as the resurrected one. Smyrna's troubles were all external. Satan's power and the world's hostility were permitted for a better development of the divine life, and as a check to a departure from the faith.

Tribulation, poverty, suffering and trial, were to be their portion here, but a crown of life awaited above.

10.—Shows that Satan's power is limited, and his chain is measured. He can touch a child of God no further than he is permitted. Job. i. 12, ii. 6.

The strength of Smyrna was in her martyrs, not her scholars; in her tribulation, not her riches.

11.—The crown of life promised to those who give up life here. They might die for their testimony, as their Lord did; but the second death could not touch them.

PERGAMOS.

12.—The letter to this church would indicate a further step downward. Not persecution, but patronage.

Our Lord speaks here as the one "which hath the sharp sword with two edges," the only remedy for such departure from the faith.

13.—The church is seen no longer “seated in the heavenlies” as Ephesus, but dwelling where Satan’s throne was. They had become worldly minded instead of heavenly. Union with the world had bought off its enmity, and Satan had accomplished with his wiles what he had failed to do with darts.

14.—False teachers like Balaam were seducing them to impurity and unholy alliances, and the Nicolaitans had succeeded in introducing their false doctrine.

16.—Their only hope was the Word. If they failed to return to that they must bear the penalty.

17.—Hidden manna was promised to overcomers. The bread of heaven is better than the meat of idols, and the approval of God better than comfort and ease here.

THYATIRA.

18.—To this church He writes as Son of God, with eyes of fire to see all, and with feet of brass to judge all. No more exhortations to get back to the pattern: all hope hereafter is in the coming of the Lord.

20.—The motherhood of evil had crept into the Church and was allowed there. Something worse than the seduction of Balaam was charged, even the open harlotry of Jezebel.

22.—Christ was dethroned, and a woman, calling herself a prophetess, permitted to take His place.

23.—Judgment pronounced was death to her children and tribulation to her followers.

24.—There may be hope for individuals, but none for such a system. Putting the name of God on a church or an institution will not save it from judgment.

25.—Hold fast what you have: don’t expect Jezebel to improve or the world to be any better.

26.—Keep my works. I'll give you power when I receive mine. I am sitting now on a throne of mercy, and evil is permitted. Soon I shall sit on a throne of judgment, and sin shall be put away.

28.—The morning star appears just before the day; and is seen only by watchers and early risers. Better to receive the morning star there than shine like one here.

SARDIS.

Chap. iii. 1.—Our Lord speaks to Sardis as the One who has the seven spirits of God or perfection of discernment. This church is characterized by dead formality and an outward decency, but Christian only in name; vitality was absent, and no spiritual energy manifested. After making a step in advance and getting away from evil doctrine and corrupt practice she stopped.

2.—Such works might pass before men, but not with God.

3.—The grace and truth of which they were partakers ought to have been manifested in their lives.

4.—Even here were a few who followed Him in purity of life; they have the promise of walking with Him in white and to be confessed before the Father.

PHILADELPHIA.

7.—The holy and true speaks, who has the key of David.

In this letter there is no reproof, all is mercy and blessing. Weak and possessing little strength, holding fast to the Word, He has no reproach for them.

8.—There is an open door for such that man cannot close. When one tries to open a door for himself he fails. His word and His name are always linked with His power.

9.—Keeping His word our greatest security. He will take care of our enemies. With God to love us we need not fear man's hatred.

10.—Your time of tribulation is now. The world's trial is yet to come, but you will be out of it and at home with me. While human names are being honoured you keep mine.

11.—You hold my Word, and I will hold your crown.

12.—In the place of weakness now, one day you shall be a pillar of strength in my temple.

Satisfied to be unknown here you shall have the highest name in heaven when I come.

Sharing in my patience you shall soon share in my glory.

*Notice the frequent occurrence of the word "my."

LAODICEA.

14.—To this church, where indifference to truth is the chief characteristic, our Lord is represented as the true and faithful witness; and here, where the light has been the greatest, judgment is to be the heaviest. When testimony fails in the earth, Christ takes the witness stand. The fate of this church is absolute extinction, but the promise to overcomers is the greatest of all.

17.—Boasting of riches, statistics, missions, all self—nothing of Christ, no sense of need. Satisfied with money display and attainments, indifferent to Christ or truth.

18.—Advises them to look for divine, not creature, righteousness, and to procure eye-salve, that they may discern.

20.—Apostasy had been so great that nothing is said of the coming Lord. Outside the church, He knocks at individual hearts for entrance, and to those who let Him in is promised personal communion.

21.—A throne in heaven is promised to those who give up offered thrones here. To sit with Him there, for overcomers who walk with Him and wait for Him here.

CHAPTER IV.

The second section ends here and the third begins. From here all is future, and cannot be accomplished until the present dispensation of the Holy Ghost is ended on earth.

When the last member of the body of Christ is gathered—and no one knows when that may occur—the completed church will rise to meet her already ascended Head in the air; and then will begin the unfolding of the purposes of God in relation to the Jew and nations which have been held in abeyance during this present dispensation.

The third chapter ends with an apostate Church spued out, while the true Church is caught up.

How this is done is not shown here, as it is an act of grace belonging to the Epistle to the Thessalonians, and out of place in Revelation, which is a book of judgment.

The fourth chapter shows the saints in heaven, and in no other way than by the coming of the Lord and the resurrection of the just could they have been translated.

To the risen saints of all ages is given the privilege of being witnesses to the fulfilment of the purposes of God toward the remainder of the race.

To “sit with Me in My throne” was the promise which here we see fulfilled. Man in redemption has a higher place than the angels. We never read that they are crowned or sit on thrones.

The throne of God is in the midst of heaven, not yet has He secured His place on earth, but will with coming judgment.

The four living creatures intimately connected with the throne are the messengers of God, whose work it is to carry out His purposes in relation to the earth, while round about the throne are twenty-four seats occupied by elders, church representatives, whether the twelve patriarchs of the old dispensation or the twelve apostles of the new, clothed, seated and crowned, because their work was done. The four living creatures rest not day and night, in worship or service.

3.—The rainbow associates these events with the earth. Language fails to describe Him who sitteth on the throne.

4.—The prayer of our Lord in John xvii. is about to be answered “that they may behold my glory.”

5.—Fire, lightnings, and thunder indicate preparation for coming judgment.

6.—No laver bars the way into this Holy place; all is fixed purity here, as indicated by the sea of glass.

7.—Majesty, labour, intelligence and rapid execution are the characteristics of the lion, ox, man and eagle, and these living creatures are described as being distinguished for keenness of vision, activity in service, and purity of worship.

9.—Their praise has nothing of self or what they had done, glory is given here alone to Him that sat on the throne.

10.—The elders bow and worship, their crowns were His by right and theirs by grace, so at His feet they fall, “They join the everlasting song and crown Him Lord of all.”

CHAPTER V.

The throne here is seen in connection with redemption, and the book contains the title deeds of the Kingdom yet to be established upon the earth.

Impenetrable to man or angel, it is open to Him who at the beginning of Gentile supremacy commanded Daniel to seal the book until the time of the end. Dan. xii. 4.

The one that sealed it can open it.

To the Jew all is sealed because a veil is over their eyes, but to the Christian all is open, for the spirit of truth teaches us "all things," and is promised to show us "things to come."

2.—Heaven challenges the world to produce a man, scholar, or higher critic to open the book, and *none were* able to produce such. The challenge is open yet, and the book is sealed. Man, who is so lauded and deified here, is of no account there.

5.—The man counted unfit to live on earth finds his value and place in Heaven.

The elders knew who was worthy, and what was the value of His blood and the power of His redemption.

The root of David refers to His Godhood.

The tribe of Judah connects Him with Israel.

The Lamb slain refers to Him in redemption.

6.—"In the midst." He is now the central figure of Heaven who once condescended to be "in the midst of two or three gathered in His name." Matt. xviii. 20.

The meek and lowly lamb in grace is turned to a lion in wrath and judgment.

7.—He receives the Book. His own words are fulfilled, and the parable of the nobleman explained. Luke xix. 12.

Jesus was the nobleman, Heaven was the far country, the earth was His kingdom, and His second coming His return.

The book contains the title to the "hid treasure."

He has bought the field (Matt. xiii.), but an enemy, the Anti-Christ, is in possession, and not until He has driven out "all things that offend" can He establish His throne over His millennial kingdom.

8.—In the 4th chapter worship is given to God as Creator. In the 5th chapter worship is before the Lamb as Redeemer. With incense and harps the elders worship and praise.

9.—In creation's Song "the morning stars sang together, and all the sons of God shouted for joy." Job xxxviii. 7.

Song of deliverance when Israel crossed the Red Sea. Ex. xv. 1.

Redemption's Song by the angels—"Peace on earth." Luke ii. 13, 14.

The New Song of the redeemed—"Worthy the Lamb."

10.—The two families here spoken of "us to God" referring to the Church, and "them to be a kingdom of priests," referring to Israel on the earth.

11.—The angels join in praise with the living creatures and the Elders. Worthy the Lamb to receive sevenfold, or the perfection of worship.

13.—All creation takes up the strain. Here the praise is fourfold (the world number). Now creation groans; then the earth will sing in joyful anticipation of redemption. Angels and the redeemed of all ages, together with all created things, will one day unite in the hallelujah chorus of praise to the now rejected Lamb.

CHAPTER VI.

The opening of the seals is accompanied with thunder indicating judgment, the voice of grace is no longer heard. It is all judgment now.

This chapter is explained by Matthew xxiv and should be read with it, as it relates to the first series of hardening judgments spoken of by our Lord.

2.—The white horse might represent a deceiver or false Christ. The bow is his instrument of war. Jesus has but one weapon the sword of the spirit.

Christ was rejected by the world, but this anti-Christian infidel is welcomed and crowned.

4.—The red horse indicates blood or war. Power was given him for a purpose.

Jesus came to bring peace on earth; this instrument of Satan takes peace from the earth, and with the present facilities for extermination, the many millions that might be destroyed in another war is something terrible to contemplate.

5.—The black horse indicates mourning and sorrow on account of scarcity and famine, when a day's wages will be required for bread enough for a day.

At this time the prayer "Give us this day our daily bread" will have greater significance than now, when many repeat it whose garnerers are overflowing.

"Hurt not the oil and the wine" would imply that famine was confined to breadstuffs.

8.—The pale horse tells us of death. His power is restricted to one quarter of the earth. These remind us of the four sore judgments recorded in Ezek. xiv. 21.

These are only the beginning of sorrows.

9.—The cry of the "souls under the altar" speaks to us of the temple, and also shows that the removal of the church from the earth has not improved man, and the connection indicates that the Word of God is still preached by faithful messengers, and unpopular as ever.

All Jewish and earthly, "Ye shall be hated of all men for my name's sake, but he that shall endure to the end shall be saved." Matt. xxiv. 13.

These are afterward associated with God's witnesses, who go out to preach the gospel of the kingdom to the nations, and are persecuted and slain for their testimony.

10.—Old Testament ground. Such is never the prayer of a Christian. Rom. xii. 19. Similar prayers for vengeance may be found in a number of imprecatory psalms.

These cry for judgment on their enemies, while the cry of Christ and His church is "Father, forgive."

11.—White robes, a token of acceptance, were given with the assurance of deliverance and reward after this time of tribulation was passed. Rev. xx. 4.

12.—At the opening of the sixth seal a violent earthquake or convulsion of society takes place. The sun, moon, and stars might represent prominent leaders in society, ecclesiastical powers, political systems and things generally that men look up to and trust in. Matt. xxiv. 29.

14.—Although the whole world is moved this is only a prelude to the tribulation and the beginning of sorrows.

15.—Great alarm among men. Seven classes of people troubled. Those who never prayed now call on the rocks and mountains, not on God. They pray for escape, but not for mercy, knowing that the day of grace has passed, and believing that the great day of wrath is come.

CHAPTER VII.

An interval occurs between the opening of the 6th and 7th seals, where we catch a glimpse of offered mercy in the midst of appalling judgments.

A multitude, both of Jews and Gentiles, are to be saved out of the great tribulation, as Noah was saved out of the deluge, and Israel in Egypt was saved when the Angel of death passed over the land.

In Matt. xxiv. 31, and Isaiah xi. 12, we are told how this remnant of believing Israel is to be gathered, and here we learn how they are to be sealed as a protection from the coming judgments.

Angels who so frequently in the Scriptures are messengers of mercy, here become the ministers of judgment and wrath.

2.—The body of Christ had been sealed long before this in their hearts by the Spirit (2 Cor. i. 22), and are now witnesses of the sealing of these servants of God.

In the time of the prophet Ezekiel a "mark was set on the foreheads of those who sighed and cried for the abominations done in their midst" (Ezek. ix. 4); and in Malachi we read of the remnant who feared the Lord for whom a book of remembrance was opened. Mal. iii. 16.

In all ages God had a believing people, and though even Elijah may not be able to see, yet there is a remnant "seven thousand, who have not bowed the knee to Baal."

On this remnant His Eye ever rests, and in His own time He will "send fishers to fish them and hunters to hunt them and bring them to the land of their fathers." Jer. xvi. 15-17.

3.—These are His servants, elect Jews, not sons or children. Sealed in their foreheads represents a quickened intellect, and it is difficult to conceive in these degenerate days of preaching of the power and success that shall attend the testimony of these servants of God as they go out to the nations of the earth to preach the gospel of the Kingdom so soon to be set up.

Some conception of their successful ministry may be formed as we read of their converts in the 9th verse.

4.—Twelve is the number of ministry and divine government administered through man.

5.—Twelve thousand of twelve tribes of Israel—Jewish.

6.—These could not represent the Church, as she is declared to be neither Jew nor Gentile.

7.—Israel's blessing is future and always in the earth: the Church has her blessings in the heavenlies. Eph. i. 3.

8.—First Israel is sealed, afterwards the Gentiles are saved.

9.—A great multitude of the nations here saved through the preaching of the "gospel of the Kingdom" (Matt xxiv. 14) by these sealed and quickened Jews.

These have robes and palms; no crowns, thrones, or harps.

10.—Their cry is one of thanksgiving for salvation.

11.—Angels, elders, and living creatures join in seven-fold praise.

13.—The elder knew the company, for he had the Book.

14.—These are like Israel kept through the tribulation, and have no reference to the church which had been saved and taken away from the earth long before the tribulation set in, according to promise of Rev. iii. 10.

The tribulation is spoken of as Jacob's trouble. Jer. xxx. 7.

Also as a time when Israel shall be delivered. Dan. xii. 1.

Takes place after the abomination of desolation is set up in the Holy place—future. Matt. xxiv. 15-22.

15.—These serve in the temple and before His throne. He spreads His tabernacle over them again as He did in wilderness days. Isa. iv. 5, 6.

16.—These blessings are in connection with Israel on the earth. Isa. xlix. 10.

17.—All blessing, earthly or heavenly, temporal or spiritual, is the result of union with the Lamb.

CHAPTER VIII.

The judgments connected with the trumpets are greater in severity than those with the seals.

Silence reigns for a time in heaven as the prayers of the earthly saints ascend to the throne during the tribulation.

2.—The seven angels are heralds of judgment, and the trumpets remind us of the giving of the law. Ex. xix. 16, 19.

First sounding in connection with every department of the universe.

3.—The golden censer and incense altar take us back to the Tabernacle, and suggest grace and mercy. The

angel adds much incense to the prayers of the saints, so the Holy Ghost in this dispensation adds His intercession to our feeble and imperfect petitions. Rom. viii. 26, 27.

The parable of the Unjust Judge is here explained. See Luke xviii. 7. "His own elect that have been crying to Him day and night" are not forgotten, and the effect of their prayers is about to be manifested.

4.—The same merciful and faithful High Priest intercedes for them and cannot fail. Rom. viii. 26.

5.—The incense or perfume used in the offerings speak of the efficacy of the death of Christ, and while it calls for blessing on His followers it equally calls for vengeance on His enemies. Grace is turned to judgment and mercy is followed by wrath.

7.—The first blow on property is from hail and fire destroying those things that men value most. Isa. xxviii. 2.

These are similar to the plagues in Egypt upon Pharaoh in the days of Moses. Exod. ix. 23.

8.—The great mountain might represent some exalted power as the sea represents society and the nations.

Jeremiah refers to a similar mountain in connection with Babylon. Jer. li. 25.

In Egypt the river they worshipped was turned into blood, and now the sea and commerce and sources of food and traffic become blood.

10—First the earth, then the sea, now rivers and fountains of supply.

11—The star might suggest a ruler or mighty one in authority, who had been looked up to and worshipped. They had refused Him who had the water of life, and now what they had chosen gave no satisfaction but rather turned to wormwood and gall. As in the wilderness Marah is written on all human springs that have not been sweetened by the cross. Ex. xv. 25.

Their riches have become corrupted, their treasures rusted, and their garments moth-eaten, surely they have heaped together treasure for the bonfire of the last day. James v. 2, 3.

12.—The highest authorities smitten. Human reason, power and glory fall. Wonders in heaven and earth. Joel ii. 30.

Despising the light of God whether physical or spiritual, He sends thick darkness. 2 Thes. ii. 12.

13.—The rest of the woes increase in terror and fall on men rather than property.

The messenger of God is compared to an eagle, a figure frequently used in prophecy, and may refer to one of the living creatures that stand before the throne to carry out the purposes of God towards the earth. Jer. xlviii. 40; Hosea viii. 1.

CHAPTER IX.

1.—The star might be some notable teacher of spiritualism and infidelity, to whom was given unusual powers to unlock the demons of the under world.

Our Lord has the keys of hell and death, but for a purpose and a time He permits their use by the king of darkness.

2.—The bottomless pit or abyss might be the same locality as that where the angels who sinned are confined. 2 Peter ii. 4; also Jude 6. Possibly too where Jesus sent the legion of devils. Luke viii. 31; or the place where our Lord descended, and also called the lower parts of the earth. Eph. iv. 9. Where scripture is silent it is useless to speculate, and we cannot speak positively.

Darkness we know, however, is a fit accompaniment of demons, the instrument of their prince. Luke xxii. 53.

3.—Locusts with the power of scorpions, agents of destruction, stinging to death what they do not eat.

4.—Their natural instincts restrained, and their venom turned on men not sealed of God. For further references to locusts, see Ex. x. 4, Joel. i. 4.

5.—Tortured to the limit of human endurance, a taste of what our Lord endured from the hands of men. The judgment that they had called down upon themselves and their children. Matt. xxvii. 25.

6.—Death is no longer feared, but desired as a relief, and welcomed and sought; but death flees away—no more suicides.

7.—A strange combination of Satanic ingenuity, uniting beastly power and human cunning, a compound of six different beings.

11.—As God had a man on the earth, the Saviour of mankind, so Satan has an opposite, Apolyon, the destroyer.

13.—The altar made for intercession becomes the throne of judgment.

14.—Angels reserved in chains at Euphrates, the same place that Babylon is to be judged. Jer. li. 68. Babylon is always associated with this river in judgment. Jer. xiii. and xlvi. chaps.

16.—An army larger than any known in history.

Undoubtedly this refers to the literal baptism of fire spoken of in Obad. xviii., Isa. xlvii. 14, Isa. lxvi. 15, 16.

18.—One-third of men killed by fire, smoke, and brimstone.

20.—Like the plagues in Egypt, these judgments only harden their hearts, causing no repentance from sin or idolatry. Showing that they who reject the offered mercy of God will not be softened by His judgments.

21.—We see here the class of people that will be left upon the earth after the church is gone. Civilization will go on, and world-improving machinery will do its best, but

the end will demonstrate that man without God is a hopeless wreck, and ruin, and murderers and sorcerers will continue to flourish, and idolatry and devil-worship continue to the end.

Men who have rejected Christ here drawn by the power of the Holy Ghost and the Word of God, will have no desire for Christ or heaven after the Spirit and the church are taken away. 2 Thess. ii. 7.

CHAPTER X.

A parenthesis occurs between the 6th and 7th trumpets.

1.—The mighty Angel, or Angel of Jehovah, clothed with a cloud, token of Jehovah's presence; the rainbow about His head, reminding us of His covenant with the earth.

The shining of His face and feet of fire speak of the supreme glory and terrible majesty of the ancient of days described in Daniel vii. and Rev. i.

2.—A little book, not the Book of Life or the title deeds of the Kingdom, but probably connected with the 70th week of Daniel and relating to Israel. This we read was to be sealed unto the time of the end. Dan. xii. 4-9.

3.—The loud voice, like a lion—the voice of authority—accompanied with judgment. Jer. xxv. 30.

4.—The book to be sealed until the time of fulfilment, when the Spirit, descending upon the Jew, shall make further revelations possibly than may be revealed to us.

5, 6.—This language cannot be used in connection with the Church, as she is not a part of time, and as God's dealings with Israel are fulfilled in seventy weeks, this must refer to that period when time for Israel shall end.

7.—There are twelve mysteries spoken of in the Scriptures, and all included in the mystery of God, which comprehends all His purposes concerning the race.

The mystery of godliness and the mystery of iniquity run side by side throughout the Scriptures. 1 Tim. iii. 16. The first was finished with the completion and removal of the "body of Christ" or Church; the second is to run on until all is fulfilled that has been prophesied concerning Israel and the nations.

That the second is referred to is evident from the language—"He hath declared to His servants the prophets," who only speak of things connected with time, Israel and the nations.

8-10.—The apostle's experience is similar to that of the prophet Ezekiel. Truth may be sweet to the taste, but when it takes hold of the inward parts, it is bitter and painful. For a prophet or preacher to speak of grace and mercy is to be pleasing and popular, but to tell of coming vengeance and judgment is to lose popularity and insure bitterness.

Yet truth must be told out at any expense.

CHAPTER XI.

1.—Here all is Jewish and connected with Jerusalem. The holy city and temple, altar and ark, speak to us of a temple re-built and worship renewed by His now cast-off people. Ezek. xl.

2.—Times of the Gentiles, beginning with the reign of Nebuchadnezzar, and continuing to the coming of the Lord. The fulness of the Gentiles is a little longer delayed.

3.—The two witnesses spoken of here undoubtedly refer to the Law and the Prophets of which Moses and Elias were the honoured representatives.

Their testimony is renewed for a brief time; sackcloth indicates sorrow and woe.

4.—Two is the number of testimony. Matt. xviii. 16.

The olive tree represents the fruit of the Spirit, and the candlestick probably the light of the Word, for the two go together and agree.

They stand before God, not man, and this is the secret of their success, like Elijah. 1 Kings xvii. 1.

5.—What Christ rebuked under grace (Luke ix. 54) is permitted under law renewed as of old. 1 Kings xviii. 38-40.

6.—Power similar to that given to Elijah and Moses, calling down fire and turning water into blood.

7.—Satan is not allowed to harm them until their testimony, the gospel of the kingdom, is finished.

8.—Jerusalem now as wicked as Sodom, infidel as Egypt. Killing these witnesses probably the first publicly persecuting act of the anti-Christ.

9.—Four classes rejoice over their murder. Four is the world number and the extent of the field of testimony of the witnesses, perhaps the 144,000 who in the power of the Spirit have gone out to all nations. Whether this be true or not, there is no need of confining them to two literally, as two is a symbolic number.

10.—Rejoicing over their death. Truth-tellers are always tormentors to the evil-doers. The world does not seem to have changed. History repeats itself, and we have an illustration of what over sixty passages of God's Word declare in the New Testament alone, that the world will grow worse and worse until the end.

11.—God's way of vindicating straight preachers. They are given a special resurrection and taken to heaven in sight of their enemies.

12.—Rejected on earth, they are taken to heaven to join the waiting souls under the altar. Rev. vi. 11. The three classes in heaven seem to be represented by three classes on the Mount of Transfiguration, which, we believe, is a miniature picture of the coming Kingdom. Matt. xvi. 28.

Our Lord represents the Church, Moses those who

died and are resurrected, and Elias those who are translated and do not see death, one family in heaven.

Peter, James, and John might represent Israel and the nation in fleshly bodies on the earth.

13.—Speedy judgment frightens them into giving glory to the God of heaven, but they do not bow to Him on earth or take refuge in His offered mercy.

15.—Announcement of the end. His Kingdom about to be set up. The Jewish prayer answered, “Thy Kingdom come.” The saints of the Most High come into possession. Dan. vii. 27.

16.—Great rejoicing in heaven among the Elders. Worship here rendered to God as Creator.

17.—Power and glory, so long usurped by man, now taken by Him to whom it belongs.

18.—The day of wrath; mercy is ended. The dead are judged, prophets rewarded, and enemies destroyed.

19.—The temple in Heaven opened and the Ark, which is always associated with the presence of God, is seen. Nothing is said concerning the Mercy Seat, but rather the things that accompany wrath.

Since the days of Daniel, Jehovah has been the “God of Heaven,” and properly His temple is there, but when He shall restore Israel to their own land He shall dwell in Zion or Jerusalem, and be the hope and joy of His people. Joel iii. 16.

CHAPTER XII.

The 12th, 13th, and 14th chapters comprise one section.

1.—The woman, we believe, represents Israel surrounded with the Shekinah glory. Ezek. xliii. 2.

The dream of Joseph finds its spiritual fulfilment. Gen. xxxvii. 9.

2.—When Jesus came the first time there was no pain

or travail in Israel, but at His second coming there will be, and a nation shall be born at once. Isaiah liv. 1 ; lxvi. 7, 8.

3.—The dragon represents satanic agency, with the perfection of intelligence, but a limitation of power. Crowns would seem to indicate popularity.

4.—Ecclesiastics and those high in profession are drawn after him. Prince of the power of the air. Eph. ii. 2.

5.—Jesus was the only man child who can rule all nations. He is so declared in 2nd Psalm.

He was the “first begotten of the dead.” Made Head of the body. In connection with Israel He is the “faithful witness and prince of the kings of the earth.” Rev. i. 5.

He is now caught up to the throne until His enemies are made His footstool. Heb. i. 13.

None other are “caught up” except the members of His body, that the new man might be complete. 1 Thess. iv. 17.

Just as Joseph was elevated to the throne of Egypt before the famine, so the man child will be raised to the throne of government before the tribulation.

6.—The woman is the special object of Satan’s hatred, but loved of God, who prepares a place for her as He had prepared the ark for Noah and a place of shelter for Israel in Egypt. Isa. xxvi. 21.

The flight of the woman is foretold in Matt. xxiv. 16-20.

7.—Now Satan’s malice is directed towards the Church. Eph. vi. 11-16. He is the accuser of the brethren ; but we have an Advocate with the Father, the Son of God. 1 John ii. 1.

Satan has access to heaven. Job vi. 12 ; Zech. iii. 1 ; Eph. vi. 12.

Heaven must be purified from all unclean. Heb. ix. 23.

8.—This is the time our Lord refers to in Luke x. 18,

and the first exhibition of power over Satan, of whom four falls are recorded.

(1.) Out of heaven into the air. Luke x. 18.

Into the earth. Rev. xii. 12.

Into the bottomless pit. Rev. xx. 2.

Into the lake of fire. Rev. xx. 10.

11.—Three marks of overcomers of Satan, in all ages.

The blood their shelter. Ex. xii. 13.

The word their weapon. Eph. vi. 17.

The love of God their power. 2 Cor. v. 14.

12.—Satan's time is limited as well as his sphere. The time referred to here is probably the latter half of Daniel's 70th week, a time of trouble, such as the world never saw. Dan. xii. 1.

13.—Increased hatred and persecution of the woman.

14.—The remnant of Israel cared for and hidden. The nations that trouble her are warned that they touch the apple of His eye. Zech. ii. 8.

15.—Miraculous deliverance spoken of in Isa. lix. 19.

17.—The remnant on Jewish ground keeping the commandments of God. The language of the 79th and 80th Psalms peculiarly appropriate now.

The testimony of Jesus Christ refers to the Old Testament Scriptures concerning the Kingdom. Rev. xix. 10.

The remnant of her seed purified—made white. Dan. xii. 10.

The two tribes go through severe afflictions, from which the ten tribes are kept.

CHAPTER XIII.

In this remarkable chapter we have the union of CHURCH and STATE, of CIVIL and ECCLESIASTICAL POWER.

1.—The sea represents the nations, and the beast, heretofore hidden, is similar to the beast of Daniel vii.,

and stands for some great powers who have no understanding of God.

2.—Satan finds one willing to take the kingdom that Jesus refused. In the three animals spoken of here, leopard, bear, and lion, we see a combination of all that is beastly and brutal, invested with Satanic authority and power.

3.—The wounded and sealed head shows the future resurrection of some interrupted power, probably Rome.

4.—Those who would not worship God worship the dragon and the beast. The language of a wondering world is, "Who is like unto the beast." How different from the psalm of thanksgiving of their forefathers at the Red Sea, "Who is like unto Thee, O Lord, among the gods." Ex. xv. 11.

5.—A mouth was given him in imitation of Him who "spake as never man spake." Power also was given, but limited.

6.—The name, person, house and people of God blasphemed.

7.—He has nothing that is not given Him, and does nothing that is not permitted.

War with the saints. "Two-thirds cut off and die." The ten tribes are not involved in this trouble. Zech. xiii. 8, 9.

The heathen that refuse to bow to Jesus welcome the beast." John v. 43.

8.—Devil-worship is to be the end of our boasted civilization and progress.

"From the foundation of the world" refers always to Israel and the nations. Matt. xxv. 34.

The church is "chosen in Him *before* the foundation of the world." Eph. i. 4.

9.—Those who have an ear for the truth cannot be deceived.

10.—A time to severely try even the elect Jew. Matt. xxiv. 22.

The patience and faith of the saints rewarded. Dan. xi. 32.

11.—The false prophet is the second of the satanic trinity. In appearance as a lamb, but speaking as a dragon. The sheep cannot be deceived by strangers; they know His voice and they follow Him. John x. 4.

12.—The coming man, and his last attempt to take the place of God. The final confederacy of human powers. The "God of forces" exalted. Dan. xi. 38.

13.—The heading up of man's ingenuity is the production of a counterfeit of the God that answers by fire. 1 Kings xviii, 24.; Lev. ix. 24.

14.—From first to last Satan is a deceiver. Idolatry, always forbidden by God, is renewed here, and encouraged. The last state worse than the first. Matt. xii. 43, 45.

Men given over to a strong delusion. 2 Thes. ii. 12.

15.—The god of the scientist, freethinker, philosopher, and spiritualist. The *Anti*-Christ. At the beginning of Gentile supremacy, man was compelled to worship an image, so here. Dan. iii. 6. Refusing to comply, they are put to death.

16.—Mark of ownership in the forehead, of service in the hand. The culmination of trades unions, combinations, and trusts. The last boycott.

17.—No place left on earth for those who fear the Lord. Matt. xxiv. 9.

18.—The full and final development of evil. The harvest of iniquity.

The number of the beast, 666. Six is man's number, three of the trinity or completeness of man's effort, just short of seven, the number of perfection.

CHAPTER XIV.

Seven distinct things in this chapter, all relating to the earth, should be read with the 7th chapter.

Mount Zion, the place of past and future blessing. Jerusalem.

The remnant are here rejoicing after the tribulation is passed, and they are saved out of it.

His Father's name to Israel, to us *new* name. Rev. iii. 12.

3.—The song of redemption peculiar to Israel. Ps. xcvi., xcvi.

Similar to the song after passing the Red Sea. Ex. xv.

The song when they shall be restored to Palestine. Isa. xii.

They sing before the throne and Elders.

4.—These are the first fruits of the earthly remnant who find their place in heaven, like the witnesses who were slain for their testimony. These are outcomers from the tribulation. The harvest is to follow. They are noted for purity. They are separated and singular, blameless and faultless.

6.—The last call from heaven before judgment falls.

Now is preached the gospel of salvation, here all is judgment. Nothing of Christ, or love, or grace. All fear.

Worship is offered to Him as Creator, not as now "the God and Father of our Lord Jesus Christ."

8.—God's witness to the fall of Babylon. The end of Babel's systems and her corrupt practices.

9.—Warning against the worship and mark of the beast.

10.—Penalty. They shall drink the wine of God's wrath and be tormented with fire.

11.—Better to be killed by the beast than be tormented for ever.

12.—Patience, faith, and obedience of the saints rewarded.

13.—A dreadful thing to be killed for their testimony just before the Lord comes; and, though they lose their earthly inheritance, they receive something better—a heavenly. Rev. xix. 9.

14.—The coming of the Son of Man, accompanied by clouds. His crown an emblem of sovereignty, the sickle an emblem of the harvest. Joel iii. 13.

15.—The harvest, or end of the ages. At last the wheat is separated from the tares. Matt. xiii.

18.—The vintage follows the harvest. Jesus was once trodden in the wine press; now His enemies are.

The day of vengeance and the year of His redeemed has come. Isa. lxiii. 4, and xxxiv. 7.

Christ is the true vine, we are the branches.

Israel is the vine out of Egypt. This is the vine of the earth. Joel iii. 13.

God's law is fruit or fire, bear or burn. Matt. iii. 10.

20.—As Jesus suffered "outside the gate," so His enemies dealt with "without the city," and the space described is just the distance from Dan to Beersheba.

CHAPTER XV.

Chapters xv. and xvi. should be read together, being a new division.

1.—Like the plagues in Egypt these seven fill up the measure of the wrath of God.

2.—The remnant tried by fire and purified with suffering stand on the sea of glass, symbolizing fixed purity, reminding us of the laver of brass before the Holy place used for cleansing hands and feet.

3.—Celebrating the works and ways of God. Ps. cvi.

Similar to Israel's song of redemption after crossing the Red Sea. Moses and the Lamb connect it with Israel's history, The titles King and Almighty associate

it with the nations. King of the ages here but nowhere King of the Church. All nations refer to those who accept the gospel.

5.—No ark appears. Grace is ended, all is judgment.

6.—God is righteous and glorified in judgment as in grace.

7.—Those who would not accept His mercy feel His wrath.

8.—The Glory of God that once filled the temple on earth in grace, now fills the temple in Heaven in judgment.

CHAPTER XVI.

1.—The seven vials of wrath are poured out upon the things upon which men had set their hearts and affections.

He deals with the gods of modern days as He once dealt with the gods of Egypt.

2.—The first plague connected with idolatry, as the first commandment had been directed against it.

They had pained the heart of their Creator, He sends pain into their bodies.

3, 4.—Dealing in righteousness. They shed the blood of His Son; now they are compelled to drink blood. They said—His blood be upon our heads; now blood is in their mouths. Surely if the blood of Abel calls for judgment, the blood of Jesus for vengeance. Luke xviii. 7, 8.

5, 6, 7.—The evidence of men and angels that God is just and true.

8.—Men worshipped the sun; now it scorches and burns them. The worshippers of nature and science find a God beyond their thought or comprehension.

9.—Shows that there is no more repentance under the fires of judgment than in the attractions of grace.

10.—Rejecting the light, there is nothing left for them but to feel the power of darkness. With sufferings so intense that they gnaw their tongues with pain, they still curse God to His face.

11.—As in the days of Pharaoh, judgment only hardens their hearts.

12.—This would indicate that physical barriers are to be removed, that the last great confederacy may have full opportunity for development.

The heading up of alliances, trusts, and combinations, preparatory to their final overthrow. Isa. viii. 9.

13.—These three frogs represent a trinity of evil and uncleanness that go out to deceive the nations into a hopeless conflict with the Almighty.

The Holy Ghost gathers the saints for blessing, but Satan gathers the nations to their fall. Zeph. iii. 8.

14.—Spiritism working miracles in imitation of Jesus.

15.—Warning that the coming Lord is near. Blessing promised to those who watch and are faithful.

16.—Preparations for judgment on those who have touched the people of God.

17.—The last vial is poured out into the air, the place of Satan's power and authority.

The kingdom and patience is about ended. Here follows a mighty shaking of all things human. Heaven and earth flee away, but the Word of God endures. Mark xiii. 31.

19.—Cities, the work of men's hands, especially remembered. The cup of judgment overflows. Though long delayed the punishment of Babylon is sure.

21.—Blasphemy to the end, no softening of hearts, no bowing of knees, "mouths full of cursing and bitterness."

CHAPTER XVII.

This chapter should be read with chapter xiii. In chapter xiii. we see the development of evil; here we see the end. The angel showed these things to John; the Holy Spirit shows them to us.

In Babylon and the harlot we see Satan's imitation of the Holy City and the Bride.

1.—The things that are popular with the world are sure to come into judgment before God.

2.—Her companions the kings of the earth, her character unchaste, her occupation drunkenness and fornication.

3.—The scarlet woman an imperial character, and one of the three mysterious evil women of Scripture. The same principle of evil characterized them, whether it be Jezebel, who corrupted Ahab; the woman of Matt. xiii., who corrupted the children's bread; or the harlot here, who corrupted all the earth.

Powerful (ten horns), and intelligent (seven heads), but with no conscience or understanding of God.

4.—Contrast the scarlet and purple of the harlot with the clothing of the Bride in white.

The harlot sits on a beast, while the Bride sits in the heavenlies. Her cup is of gold, but filled with uncleanness and idolatry.

5.—This is not only an iniquitous system, but also gives birth to others. On her forehead, apparent to all, was her shameless sign and confession of sin.

6.—Revelling in cruelty and oppression, and drunk with the blood of the saints.

7.—The explanation and heading up of the mystery of iniquity. We need the Holy Spirit to perceive the devices and workings of Satan, as well as to discern the purposes and ways of God.

8.—The beast, in principle, represents some temporal power of Satanic origin and hellish destiny.

It is not our purpose to speak positively as to who are meant by these powers ; other and abler writers have given their opinions, and their conclusions have been ingenious, if not satisfactory. Sufficient for us to suggest that in the present and rapid development of evil, while the Holy Spirit predominates, greater and more marvellous things will come to pass when the church is gone. Many and great will be the changes, and to speak where Scripture is silent is only to speculate whether it be in applying these characters to past history, present days, or future developments.

Much confusion and discouragement to honest students has arisen from the wide differences of gifted teachers on these chapters, and we are forced to turn away to Him who has promised by His Spirit to show us as far and as fast as we are able to receive them, " things to come."

9.—Babylon we know was the fountain head of pagan idolatry, and Rome the source of spiritual idolatry. She sits still on the seven hills, and is to be an important factor in the "mystery of iniquity."

10.—The past, present, and future of Kingly power in association with church authority, or union of church and state.

11.—A power interrupted, resurrected and finally obliterated.

12.—The ten Kings with future, yet brief, authority, seem to answer to the ten toes of the image in Daniel ii.

13.—Probably Jewish apostates, Christian professors, and political systems united in giving power to Rome.

14.—The conflict of the ages, the result seen in chap. xix.

15.—The nations that have refused the Lamb, accept the woman's rule, four classes (world number) governed by her.

16.—The powers that crowned her, now destroy her, the last of sects, creeds, and so-called Christendom. God's way always to judge the false and bring out the true. So the false woman is destroyed before the marriage of the Lamb.

17.—Doing just what was foretold and pre-determined. Men will then learn that God means what He says.

Here the mystery of the little book is made known, till now sealed, as foretold to Daniel.

As their fathers had united with the Roman power to reject Christ, so now, history repeats itself. Nominal Christianity ends in open infidelity, and even the ungodly world recoils at last against this corruptress.

The end of all systems, protestant or popish, that have no warrant in the Word of God, will be entire destruction in the battle of the great day of the Lord God Almighty. True Christians will be there as witnesses.

CHAPTER XVIII.

1.—All earthly here. In Gen. x. we have a description of the beginning of Babel; here her overthrow is foretold. In the beginning Nimrod concentrated power in himself. He was the founder of Babel, and the outcome of it is seen in Gen. chapter xi., where men combine together to build up for themselves a name.

Babylon was the primitive source of idolatry, and Nebuchadnezzar its head. She was chief instrument in Israel's idolatry, the means of their judgment and the place of their captivity.

It is the old sin of Cain—the world's religion of ease, influence, and luxury. It abounds even in Protestantism, for wherever the Lord is not fully owned, His Word fully obeyed, and His Spirit followed, there is Babylon.

In this chapter Babylon falls. God deals first with His own people, afterwards with their corrupters. In Jer. li. we have her downfall fully prophesied. She displays greatness while Jerusalem the city of God is trodden. She is great and popular while Christ is rejected. She is not entirely heathen in her character, for she may profess Christ crucified and refuse to know or follow Him as a rejected Saviour. Kings are her friends, the earth her subjects, and while religious she is on good terms with the world.

2.—The mustard seed of Matt. xiii. is here seen in full development. Its roots are sunken deeply into the earth ; its branches welcome every unclean thing, and by compromising with the world she has bought off its enmity.

3.—Nations, kings and merchants have become enriched by her corruption and pampered with her delicacies.

4.—Like Lot in Sodom God's people must be out before the fire falls. The first call to Abram was "Get thee out," and the last call from heaven is, "Come out of her, my people, and be not partakers of her sins."

7.—Babylon glorified herself ; the Church glorifies Christ. Babylon sits as a queen ; the Church sits a widow. Babylon lives for the earth ; the Church lives for heaven. Babylon corrupts the truth ; the Church defends it. Babylon persecutes the saints ; the Church endures persecution.

8.—Swift and sudden destruction by famine and fire falls. She is never to be inhabited or even to be a place of pasture. Isa. xiii. 26. Widowhood and loss of children come at once. Isa. xlvii. 9.

12.—Twenty-eight things ($7 \text{ times } 4 = 28$), the perfection of all that is in the earth or world.

13.—Gold stands at the head, the souls of men at the foot.

14.—The proof that "All is vanity under the sun." Eccles. ii. 11.

15.—Four classes that mourn over her—kings and merchants of the earth, sailors and shipmasters of the sea.

17.—Confusion was God's stamp on Babel, destruction on Babylon.

20.—Three classes called to rejoice—heaven, apostles, prophets.

22.—Music, art, and science had endeavoured to make this world a paradise, but failed. The end of world's fairs and world-improving machinery.

23.—Men called these things greatness and success; God calls them by their right name, deception and sorcery.

21.—The blood of God's saints at last avenged. Luke xi. 50. The end of traffic, competition, rivalry, trickery, and dishonesty. Man's city destroyed, while the city of God abides, a glory for ever.

CHAPTER XIX.

1.—Joy in heaven, not over repentant sinners, but because of judgment that has been executed and justice satisfied. Honour, power, and glory given to the only One entitled to receive them.

2.—Righteousness and truth finally prevail. Mercy gives place to vengeance, long suffering to wrath.

3.—The hallelujah chorus now truly sung.

4.—The singers include elders, living creatures, servants, and multitudes.

5.—All that fear God are called upon to praise Him.

6.—The Lord God Almighty reigns without a rival.

7.—The false woman having been judged and put away, the long-espoused virgin (2 Cor. xi. 2) becomes the wedded wife. She who suffered with Him in His rejection now shares His glory. John xvii. 24.

8.—Her raiment—righteous deeds wrought through her by the power of the Holy Ghost.

9.—The called ones are probably Old Testament saints, friends of the Bridegroom having part in the first resurrection. John iii. 29 ; Heb. xii. 23.

The marriage supper of the Lamb. He drinks the new wine of the Kingdom with them. Luke xxii. 18.

10.—No worship of saints in heaven, that ends down here. Service gives place to worship, and all to God.

11.—Heaven opens again to Him who opened the book. Where all had failed one witness had been true. Rev. i. 5.

He is as righteous in judgment as in mercy. Acts xvii. 31.

He who is the God of peace, becomes the God of war. Rom. xvi. 20.

12.—His eye of pity that now draws His friends, becomes the eye of fire to consume His enemies. Heb. xii. 29.

This name of judgment His saints will never know. 1 Cor. xi. 31.

13.—A name from the beginning to save or judge.

14.—The saints are turned to warriors, following Him to conquest.

15.—Instead of converting the nations, He slays them. Ps. ii. 9.

Now man rules, evil prospers, Christ is rejected, and Satan is the Prince of this world ; but the God of heaven shall take away man's dominion and "set up a Kingdom that shall never be destroyed." Dan. ii. 44.

16.—The name which is above every name, to whom every knee shall bow, and every tongue confess Him Lord. Phil. ii. 9-12.

His enemies have become His footstool. Ps. cx. 1.

He who was once servant and subject, is Lord of all.

17.—Gathering His enemies to the last supper as once He had gathered His friends. A great war precedes this supper, to which the fowls of the air are invited. Ezek. lxxxix. 17-29.

The battle of Gog and Magog preceding the millennium, in which all the mighty ones of the earth are laid low. The baptism of fire falls, and the Lord pleads with all flesh. Isa. lxvi. 16.

19.—From beginning to end the powers of this world have been arrayed against Christ. The only Christian nation will be Israel restored, and Jesus Christ their rightful Head, Heir of the Throne of David. Acts xv. 56.

20.—The end of the deceiver and the Anti-Christ, who go to their own place, the lake of fire. Two men were taken to heaven without tasting death, so two will be cast into Hell alive.

21.—The end of man's effort to be as God.

The tares are gathered into bundles and burned. Matt. xiii. 40.

The righteous shine forth in the Kingdom of their Father. Mal. iv. 1, 2.

CHAPTER XX.

1.—The angel referred to is undoubtedly our Lord or His representative, for He only has the keys of hell and death. The bottomless pit is a place of confinement, not of final abode.

2.—Four names that mark him as beastly, corrupt, a deceiver, and destroyer. His power, always limited, is now suspended, for he is bound for 1,000 years.

3.—Shut up and sealed, while a new chapter in the purposes of God towards the earth is opened. Six dispensations have passed, and in all ages and under all circumstances man has failed. In Eden, before the flood, during the patriarchal age, or under the Mosaic law, while our Lord was upon the earth, or during the present dispensation of the Holy Ghost—all is failure so far as man is concerned. Notwithstanding the fact that the body

of Christ has been completed and taken to heaven and the remnant of Israel restored and blessed in their own land, man is still deceived by Satan, and the great mass of humanity remain his dupes and followers. And now this enemy of souls, that deceived the nations, is bound so that for one thousand years man shall have no excuse for sin.

4.—Thrones and power are given to those who rejected the wiles of Satan, preferring death to disloyalty to God, and the enmity of the beast to denial of their Lord.

5.—The first resurrection to life and blessing includes only the just. John v. 29. Acts xxiv. 15. All that are Christ's, both dead and living, arise. The righteous dead shall be raised incorruptible, and the righteous living changed in a moment. 1 Cor. xv. 51, 52. Added to these the multitude who, after the Church is gone, bear witness to the truth, and will not receive the mark of the beast, and who have part in the first resurrection. Rev. xi. 11.

6.—Having been through death and resurrection, death has no more dominion over them, and if he had Jesus has the keys. Rev. i. 18; Heb. ii. 14.

7.—The last test Satan is permitted to make. It will now be demonstrated that one thousand years of exemption from temptation of Satan has not improved man.

8.—The nations always hostile to Christ become an easy prey to Satan again, and the forced obedience of the one thousand years gives way to bitter envy and hatred of God's people, and they gather once more as the sand of the sea in their final attempt to dethrone God as the ruler of the world.

8.—The battle of Gog and Magog, described in Ezekiel, is probably at the beginning of the Millennium; this is at the end. The first invasion was from the North, evidently led by Russia; this will be from the four corners of the earth.

9.—God defends His city and people with the fire from Heaven.

10.—Satan follows the beast and false prophet to the place prepared for them. Matt. xxv. 41.

11.—No more a throne of grace, but judgment.

White, nothing impure can stand before it.

12.—The resurrection to damnation or judgment. All the wicked dead from Cain down to the last enemy of God, stand before it, but no believer in Christ is there.

Christ is to be the Judge, the Word of God the standard. John xii. 48.

No infants here; the blood atones for them. Deut. i. 39.

Everyone judged and rewarded according to his works. Isa. xxvi. 20.

No annihilation; the wrath of God abides on them. John iii. 36.

The punishment of the wicked as eternal as the rewards of the just. Rom. ii. 12.

Degrees of punishment taught by our Lord in the *few* or "many stripes," of which He speaks in Luke xii. 47, 48.

Two books are opened—one containing the works of the dead, the other the names of the saved.

To be found in one is eternal woe, to be found in the other is eternal bliss.

CHAPTER XXI.

1.—A new dispensation. Seven have passed, and God's purposes to earth and its inhabitants completed.

The eighth or eternal state begins a new octave—old things passed away, all become new. In the millennium righteousness reigned; here it dwells. 2 Peter iii. 13.

2.—In wilderness days, when God's people were redeemed, He tabernacled with them; so in coming days, when the groaning creation is redeemed (Rom. viii. 22), and the place of His feet is made glorious (Isa. lx. 13),

“His sanctuary shall be in the midst for evermore.”
Ezek. xxxvii. 27, 28.

3.—First in the tabernacle, then in the temple, next in the person of our Lord, now in regenerate hearts, and at last in the Holy City, our Lord makes His abiding place. Psa. lxvi. 1, 2.

4.—Sin and sorrow, pain and death, unknown here. Isa. xxv. 8.

5.—The old chapter of unfaithfulness closed.

6.—They who found nothing but vanity under the sun find all their ambitions satisfied in Him who is the fountain and the source of all blessing.

7.—Sons by birth, inheritance of all things to overcomers. All things gained there for those who gave up all things here.

8.—Eight classes whose inheritance is the lake of fire.

9.—Man's city in ruins; the city of God in its glory. The Bride was the completion of the old creation; so of the new. Deut. xxxiv. 1.

10.—Moses in the mountain to see the promised land; Peter, James, and John in the mountain to see the photograph of the coming glory. Matt. xvii. 2.

Ezekiel in a high mountain to see the millennial temple. Ezek. xl. 2. The place that Abraham looked for (Heb. xi. 10), and that Jesus went to prepare. John xiv. 3.

11.—Heaven not only the residence of a glorified man, but a glorified church sharing His glory.

12.—Twelve gates, indicating power and judgment, and twelve angel representatives of the whole house of Israel.

14.—Twelve foundations, indicating fixed, perfect stability. Building rests upon apostles and prophets, Jesus Christ Himself being the chief corner stone. Ephes. ii. 20.

16.—Four-square speaks of equality, while the equal length, breadth, and height might speak of the Trinity.

17.—Twelve times twelve, the perfection of governmental ministry.

18.—Pure gold speaks of intrinsic righteousness. We can conceive of nothing more costly and beautiful; hence its use.

19.—Foundation connected with every variety of rare and precious stones, suggesting glory and beauty, reminding us of the breastplate of the High Priest. Ex. xxviii. 15–21.

21.—Reminding us of the parable in Matt. xiii. of the pearl of great price.

22.—No temple here; it would be out of place for those brought nigh to God and walking with Him. In the earthly city the temple is the glory; here the Lord God Almighty, titles in connection with Israel and the nations, and the Lamb (a general title used in Revelation twenty-eight times, four times seven) are the temple thereof. The word Lamb used so often here is used only once in prophecy, once in the gospels, and once in the epistles. The relationship of Father and Son, or of Christ and His body, are not seen here, as they are connected with grace and not with judgment.

23.—The glory shining out to lighten Israel in the millennial Jerusalem, and He who was the light of the world is now the light of the celestial city.

24.—Out of this heavenly city flow service, ministry, blessing, and judgment, like the pillar of cloud by day and of fire by night, when He again spreads His tabernacle over them. Isa. iv. 5, 6.

25.—As Zion or Jerusalem will be lifted up the centre of the millennial earth (Isa. ii. 2), so the heavenly city coming down in sight as the sun, will be the centre of God's thoughts and purposes, conveyed to the nations through His redeemed people.

26.—Glory and honour centered in Him to whom it belongs.

27.—A Holy city inhabited by the Holy One and those who by His grace have been made holy are the only inhabitants. Nothing impure or that defileth, that worketh abomination, or a lie can enter or could remain with “Him who is of purer eyes than to behold evil and cannot look on iniquity.” Habak. i. 13.

The God of Heaven fills all and lights all.

After man’s city and man’s glory have passed away the city of God and His glory will be revealed, and we who are in the heavens will then minister to those on earth. Newspapers tell us of the increased enlightenment and civilization of the 19th Century. God tells us that Christ only is the light of this poor dark world.

CHAPTER XXII.

In the garden of Eden there was *one* river that parted outside into four heads. Gen. ii. 10. This river represents Christ, who is manifested to the world in His varied character by the four Gospels. Here the river is *one* again—a river of grace abounding with life and blessing.

Living water always flows from God’s temples, whether on earth or in heaven. John vii. 38.

2. The land cannot be barren through which the water of life flows literally or spiritually. 2 Pet. i. 8. There were two trees in Eden; here but one, always fruitful and abundant. Twelve again associates it with Israel who were destined to be the source of blessing to the nations, and will be yet.

3.—The fruit of man’s disobedience and fall are gone, and something better than “Paradise regained” is here; for God and the Lamb make their abode with man, that could never be possible until redemption was complete.

4.—Not only see His face, but transformed into His likeness. Ps. xvii. 15.

5.—No more through a glass darkly, but face to face.
1 Cor. xiii. 12.

Light, that began the old creation, is the fulness of the new.

6.—The terms, holy prophets and servants, show the Jewish character of this prophecy. Rev. i. 1.

7.—Forseeing the neglect and slight of this book, He assures those who read and keep it a special blessing.
Rev. i. 3.

Those who are not looking for His coming are very apt to pervert His truth. 2 Peter iii. 4, 5.

10.—Men say the Book is sealed. God says it is not. To the Church nothing is sealed, to the Jews all is. For the Christian the time always is at hand, and the only key to prophecy, old or new, is the Holy Ghost.

11.—Character fixed. The time for moral change or conversion is past, the day of grace is over.

12.—Three times He assures us in this chapter—

Verse 7.—I come quickly in connection with obedience.

Verse 12.—I come quickly in connection with reward.

Verse 20.—Surely I come quickly in connection with assurance.

13.—History of the first man past and ended. Now He who was before all things fills all things.

14.—The final blessing on those who have washed their robes.

The only thing left for us to wash in is the Word.

What was denied to the first man, the tree of life, becomes ours by Divine authority.

15.—The character of those who were shut out of the Holy City. The presence of God is heaven and blessing ; to be shut out hell and cursing. Deut. xxx. 19.

16.—As the source and seed of David He comes to Israel. As the bright and morning star He will come to us.

17.—The Spirit that has gathered the members and baptized them into one body cries “Come.” The waiting Church that mourns her absent and risen Lord, says “Come.” They who have tasted of the water of life and thirst for more, say “Come,” and whosoever wills, and none do, who have not been made willing by His grace, let him take freely, *all he wills*.

18, 19.—A special warning to those who add to or take away from the sayings of this Book.

The reason Satan hinders the study of this Book is because it tells of his final overthrow, and the reason that critics and unbelievers attack it with so much venom is because it attacks them and will not let them rest.

20.—Both Old and New Testaments end with, “Behold He cometh.”

21.—A book of judgments, ends with a benediction of grace.

SYMBOLIC LANGUAGE.

More than in any other book in Scripture the expressions are highly figurative.

To make them literal is to make them more mysterious, taking language that we do understand to convey truth that would otherwise be incomprehensible.

Christ is the key, and the Holy Spirit must be the guide. Our own spirituality, too, will be the measure of our apprehension.

The candlesticks speak of the light of the world.

Fire speaks always of holiness.

Brass speaks of judgment.

Gold speaks of righteousness.

Two-edged sword, of the word of God.

Thunders and lightnings tell us of judgment.

Four living creatures, messengers of God to the earth.

Four horses, instruments of power *in* the earth.

Stars refer to notable men in church or State.

Beasts speak of power and intelligence without conscience or fear of God.

Seals, marks of ownership or approval.

Frogs are declared to be unclean spirits.

The scarlet woman the opposite of the bride.

Babylon, man's city, opposite of the city of God.

Lake of fire, holiness that immerses in torment.

Water of life, source of support and refreshment.

City of gold, place where all is righteousness.

Precious stones, our highest conception of beauty.

Books, records of deed and titles to rewards.

Gates, place of power and government.

Sea and waters represent society, multitudes and nations.

Fine linen declared to be the righteousness of saints.

Suppers, closing meal of the day, or dispensation.

Heads suggest to us wisdom, intelligence.

Horns suggest power and might.

Elders are men of age, experience, wisdom.

NUMBERS IN REVELATION.

No where in the Bible are numbers so frequently used, the number seven occurring fourteen times.

One like unto the Son of Man among the candlesticks.

One of his heads healed—the head of the beast.

One mind of the ten Kings—to give power one hour.

One hour destruction falls upon Babylon.

Two—the number of testimony or conflict.

Two-edged sword—the Word of God.

Two witnesses—Moses and Elias.

Two olive trees and Candlestick—Spirit and Light.

Two wings given to the Woman for flight.

Two horns like a Lamb—deceitful testimony.

Three—the number of completeness.

Three measures of Barley—fulness of famine.

Three agents of destruction—fire, brimstone, and smoke.

Three days dead bodies lie in Jerusalem.

Three unclean spirits like frogs—spirits of devils.

Three parts the city was divided into

Three gates on each side of the city.

Four—the world number—connected with creation.

Four living creatures—messengers to the Earth.

Four angels controlling four winds and four corners.

Four horns of the golden altar before God.

Four quarters of earth in battle of Gog and Magog.

Five—the number of responsibility, weakness, grace.

Five months' limit of torment upon men.

Five out of seven Kings fallen, two remain.

Six—man's limit a little short of perfection.

Six wings in each of the four living creatures.

666—The trinity of Evil—the mark of the beast.

Seven—the number of perfection.

Seven—perfection of professed testimony for God.

Seven spirits—the perfection of the God-head.

Seven candlesticks—the perfection of light and truth.

Seven stars—the perfection of glory, rule and oversight.

Seven lamps—the seven spirits of God.

Seven seals—impenetrably closed—concealed.

Seven horns—the perfection of power.

Seven eyes—the perfection of discernment.

Seven trumpets—the perfection of authority.

Seven thunders—the perfection of judgment.

Seven last plagues—perfection of God's wrath.

Seven vials—the fulness of destruction.

Seven mountains—perfection of earthly power.
Seven kings—perfection of human rule and authority.

Eight, resurrection number—not found in Revelation.

Ten—the number of responsibility, trial, testing man.
Ten days' tribulation and trial of the Church—Smyrna.
Ten horns—limitation of Satan's power for trial.
Ten crowns—limitation of authority and acceptance.

Twelve—the number of governmental authority.
Twelve stars in crown of the woman Israel.
Twelve occurs seven times in chapter xxi.
Twelve gates—place of government and rule.
Twelve tribes of the children of Israel.
Twelve angels—representative of Old Testament family.
Twelve Apostles—representatives of New Testament family.
Twelve foundations—the twelve apostles of the Lamb.
Twelve thousand furlongs—the dimensions of the city.
Twelve pearls—of which the gates were made.
Twelve thousand sealed each tribe of Israel.
Twelve kinds of fruit for healing the nations.

Twenty-four—fulness of authority and government.
Twenty-four seats—place of judgment and power.
Twenty-four Elders—representatives of law and grace.

Forty-two, 6×7 = fulness or limitation of time and power.
Forty-two months—Holy City trodden down by Gentiles.
Forty-two months—time of the testimony of the beast.

144,000, 12×12 = perfection or fulness of governmental ministry on the earth.

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